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The Holy See and the Jews!

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FOREWORD

The "*Revue Internationale des Societes Secretes*," which first published this article on "*The Holy See and the Jews*," is published by the "*Ligue Franc-Catholique*" (the League of the French Catholic at 11 bis, rue Portalis, Paris, France). The League is a lay group of Catholics for patriotic and social defense, founded by Monseigneur Jouin, Apostolic Prothonotary, Cure of St. Augustine parish, Paris in 1913. The magazine was founded March 23, 1918, with the approval of the Holy See.

This League publishes and sells many books and tracts among which are the following —

Sources and discipline of Jewish Imperialism — the Talmud, the Shulchan Aruch, the Zohar the Kahal. by Mgr. Jouin

Jews and Masons. By Mgr. Jouin

The Protocols of the Elders of Zion.

Monseigneur Jouin was a recognized authority on Jewish history and objectives and the necessity for exposing the facts in defense of Christianity. The Vatican formally praised him for this work of enlightenment as far back as June 20, 1919, in a letter signed by Cardinal Gasparri, Papal Secretary of State.

Monseigneur Jouin died in 1932. The work has continued and current problems have been analyzed and exposed in relation to the truth, guided by the spirit and writings of the noble founder of the League.

The Holy See and the Jews.

In the middle ages when the Popes on the day of their coronation received the homage of the delegates of the Roman-Jewish community they traditionally answered: *Legem Probo, sed improbo gentem.*¹

Later, when the custom was established that the Rabbis of Rome offered a magnificent copy of the Pentateuch, they answered - "*Confirmamus sed non consentimus.*"²

These reticent and distant replies are a resume of the attitude of the Popes at the same time pontiffs and temporal sovereigns of Rome. On the one hand they maintain the exigence and traditional homage of the Jews submitted by a special statute to an inferior and subordinate situation, on the other hand they express reprobation for this religion and race which they represent.

Since the code of Justinian the position of the Jews in Rome had always been that of an inferior race held in suspicion and carefully excluded from important functions of the city. They could not expect civil employment and the law declared them forever disqualified to all eternity. Throughout the Christian world ecclesiastical authority severely excluded them from the Christian community. In France the councils were unanimous; it was Vannes 465, Agde 506, Epaone, of the diocese of Vienna 517, which forbade the marriage of Christians with Jews; the second council of Orleans prohibited marriages between Christians and Jews; that of Clermont 535 excluded Jews from the magistracy; that of Macon 581 which deprived them of collecting taxes; that of Paris 615 confirmed at Reims, which declared them disqualified for all civil employment.

Excluded from public office and from owning land, not numerous elsewhere, they took refuge in trade and especially traffic in precious objects, assuming humility to avoid the repression and severity of the edicts and anger of the people. Thus from the sixth to the twelfth century, possessing no real influence in public affairs, and relegated to contemptible positions they were unable to be dangerous. But the severity principally due to the unanimous reprobation of the church for the race of the executioners of the Christ diminished in practice, especially in Rome where the popes showed great tolerance towards them.

1) "I approve of the law but I disapprove of the race."

2) "We ratify but we do not consent."

However, as this tolerance was extended towards them their misdeeds were manifested in the same measure, both in the religious and civic domain. The popes and the councils were then obliged to take new steps.

From the beginning of the thirteenth century the popes fixed through precise and imperative Bulls the principal measures which will be found later in almost the following pontifical acts; on the one hand they were separated from Christians (a distinctive sign, the prohibition from public office, etc.) — but on the other hand no pressure was permitted to force them to enter the Catholic religion.

This legislation was applied very tolerantly during the 13th and 14th centuries. But from the beginning of the 15th century which saw a rising of heresies coming for the most part thru the Cabbalists, the popes became anxious about the danger to Christian society through close contact with the "perfidious" race.³

Eugene IV, by the Bull "*Dundum ad nostram audientiam*" (Aug. 8, 1442) ordered the complete separation of Jews and Christians and, as a matter of fact, imposed the principle of the ghetto.⁴ The troubled circumstances in which this Bull was promulgated explained why it was only partially applied. His successor Calixtus III confirmed it. However it was not until the following century that the principles imposed by Honorius III in 1221 and by Eugene IV in 1442, were fully enforced.

Paul IV received the Tiara on the 26th of May, 1555 and the outburst of reform put the Church and all Christian civilization into the greatest danger. He set himself to conquer heresy. One of his first acts was to publish his constitution: — "*Cum nimis absurdam*" (July 14, 1555) which was during the following centuries treated as a fixed chart of Roman legislation on this matter.

The articles 1 and 2 were repetitions imposed by Eugene IV, of the separation of the Jews and the institution of the ghetto, which were effectively carried out by constructing a high, thick wall with only two doors. The gathering of the Jews into this inclosure was not carried out without many practical difficulties because of the expulsion of Christians who had previously lived there and the conflicts between Christian proprietors and the Jewish tenants in the ghetto. Pius IV, then Clement VIII,

3) This epithet which constantly recurs in pontifical documents "*impia judaeorum perfidia*". . . .

(4) Article 8: "*Inter christianos non habitent sed infra certum viculum seu locum a christianis separati et segregati, extra quem nullatenus mansiones habere valeant, inter se degant.*"

and finally Alexander VIII, were obliged to take constant measures to remove these small difficulties.

These same decrees forbade the Jews to own real estate and required them to sell what they possessed immediately. The article 3 initiated the obligation that the Jews should wear a distinctive badge. This measure was nothing but a repetition of the requirement to wear the rouelle which was created by the Latran Council in 1215.⁵

The article 4 forbade the Jew to employ nurses or servants of the Christian faith.

The articles 6, 8, 9 and 12, strictly limited the commercial functions of the Jews. The only commerce permitted them was that of second-hand salesmen money changers. Usury itself was strictly regulated. The article 10 forbade them to practice medicine. Up to that time many people had Jewish physicians — later on the only Pope to have recourse to a Jewish physician was Pope Sixtus Quintus. Finally the articles 7 and 15 forbade in a general way all social relations between Jews and Christians.

The great severity of this Bull was later on much modified by the interpretations of the Tribunal de la Rota and by the edict of the successors of Paul IV. The Jews might follow certain trades, own shops outside of the ghetto, provided they continued to live in it. These exceptions were necessary so that the four or five thousand Jews in Rome might continue to earn their living. But the fundamental rules remained. From that time on the Christian life in Rome would be preserved from the Jewish influence until the overthrow of Christian society by revolution.

Saint Pius V firmly upheld the decrees of his predecessor. He even went farther for on the 26th of February, 1569, he promulgated a decree of banishment expelling the Jews from the Church States with the exception of those in Rome and in Ancona.

Until the 19th century the rules concerning the Jews of Rome remained strict with occasional alternative relaxations of severity. They were not suppressed until the triumph of the masonic and anti-Catholic Italian revolution of 1859.

The common character of all the measures taken is that of defending Christian communities from the penetration of the Jewish race and Talmudic ideas. They can be grouped in four principal categories —

(5) "*Judaeis indixit sianum circulare in pectoribus bajulare ut inter ipsos et Christianos discretio, seu divisio vestium haberetur.*"

(a) Measures concerning race.

Interdiction of the employment of Christian nurses by Jews.

Interdiction of mixed marriages (considered as an absolute and universal principal of Christianity.

(b) Measures assuring protection of the professions from Jewish influence.

Interdiction from public office.

Interdiction from entering certain defined trades.

Interdiction from liberal professions (with partial tolerance to medicine.)

Interdiction from owning real estate.

Protective rules concerning usury.

(c) Measures separating the social life of the Jews from that of Christians.

Separation by the ghetto. General interdiction against cohabitation.

Wearing of distinctive clothing.

Expulsion from certain areas.

(d) Measures of direct protection of the faith.

Destruction of the Talmud⁶, and severe interdiction against the reading or teaching of the Talmud.

Legislation as to neophytes.

There is no doubt that all these measures, even those concerning the race and commerce, were aimed to protect the Christian faith from the destructive Jewish influence. But the popes well understood that it is impossible to dissociate the

(6) Order to the French King to burn the Talmud. (Bulle Impli Judeorum perfidia, 1244.)

Faith from the entire social life and it was for this reason that they entered into such detail, legislating not only in religious matters, but in all that touched the life of the family, the professions and civic life. They also acted in Rome as temporal sovereigns, concerned to protect their people from the clever enterprise of those whom they constantly spoke of under the name of "perfidious Jews" — hence these severe limitations of their economic and financial power.

It is impressive that the magistracy of the Church should thus have expressed itself in such a continuous manner during the centuries.

The real social crimes committed by the Jews since they were "emancipated" through successive revolutionary explosions, the disastrous influence which they have exercised, as much in the economic life of the people as upon public morality, their persistent and perfidious activity in the religious domain for the destruction of Catholicism, are startling proofs that the popes acted with great understanding in taking the strictest measures efficiently to protect the Christians. They have known how to combine charitable gentleness with necessary severity. But the sequence of their decrees fixes the principles of a Christian solution of the Jewish question. It needs only to adapt to the special conditions of our times.

(signed) P. L. Leroy

We give below a list of the principal pontifical Bulls of the popes relating to the Jews. (The Holy See and the Jews — E. Rodocanachi.)

Name of Pope	Declaration of Bull	Date of Publication	Object of the Bull
Honorius III	Sicut judaeis non debet esse licentia	Nov. 7, 1217	It is forbidden to force the Jews to baptism or molest them.
"	Ad nostram noveritis audientiam	April 29, 1221	They are obliged to carry a distinctive badge. Forbidden to fill public office.
Gregory IX	Sufficere debuerat perfidioe judaeorum perfidia	March 5, 1233	Forbidden to employ Christian servants.
Innocent IV	Impia judaeorum perfidia	May 9, 1244	French King ordered to burn the Jews forbidden to employ Christian nurses.
Clement IV	Turbato corde	July 26, 1267	Christians forbidden to embrace Judaism.
Gregory X	Turbato corde	March 1, 1274	<i>Identical</i>
Nicolas III	Vineam Sorec	Aug. 4, 1278	Preaching to Jews
Nicolas IV	Turbato corde	Sept. 5, 1288	Christians who embrace Judaism.
John XXII	Ex Parte Vestra	Aug. 12, 1317	Relapse of converts.
"	Cum sit absurdum	June 19, 1320	Converted Jews need not be despoiled
Urban V	Sicuti judaeis non debet	June 7, 1365	Forbidden to molest Jews or to force them to baptism.
Martin V	Sedes apostolica	June 3, 1425	Obliged to wear distinctive badge.
Eugene IV	Dudum ad nostram audientiam	Aug. 8, 1442	Forbidden to live with Christians or fill public functions, etc.

Calixtus III	Si ad reprimendos	May 28, 1456	<i>Preceding Bull confirmed.</i>
Paul III	Cupientes judaeos	March 21, 1542	Privileges in favor of neophytes
"	Illius, qui pro dominici	Feb. 19, 1543	Establishment of a monastery for catechumens and neophytes
Jules III	Pastoris aeterni vices	Aug. 31, 1554	Tax in favor of neophytes.
Paul IV	Cum nimis absurdum	July 14, 1555	Forbidden to live in common with Christians, to practice any industry, etc.
"	Dudum postquam	March 23, 1556	Tax in favor of neophytes
Pius IV	Cum inter ceteras ¹	Jan. 26, 1562	Bull relative to monastery of catechumens.
"	Dudum e felicis recordationis	Feb. 27, 1562	Bull confirming that of Paul IV
Pius V	Romanus Pontifex	April 19, 1566	Bull confirming that of Paul IV
"	Sacrosanctae catholicae ecclesiae	Nov. 29, 1566	Bull relating to convent of neophytes
"	Cum nos nuper	Jan. 19, 1567	Jews are forbidden to own real estate
"	Hebraeorum gens	Feb. 26, 1569	Expulsion of Jews from Church State except Rome and Ancona.
Gregory XIII	Vices Ejus nos	Sept. 1, 1577	Obligatory preaching. Creation of college of neophytes.
"	Antiqua judaeorum improbitas	July 1, 1581	Against blasphemers.
"	Sancta Mater Ecclesiae	Sept. 1, 1584	Obligatory preaching.

(1) Cited in the brief of Pius IV, Jan. 23, 1560 relating to the monastery of the catechumens.

Name of Pope	Declaration of Bull	Date of Publication	Object of the Bull
Sixtus V	Christiana pietas	Oct. 22, 1586	Privileges granted the Jews.
Clement VIII	Cum saepe accidere	Feb. 28, 1592	Jews of Avignon forbidden to sell new goods.
"	Caeca et obdurata	Feb. 25, 1593	Confirmation of the Bull of Paul III. Jews forbidden to dwell outside of Rome, Ancona, and Avignon.
"	Cum Haebraeorum malitia	Feb. 28, 1593	It is forbidden to read the Talmud.
Paul V	Apostolicae servitutis	July 31, 1610	Regulars (of monks) obliged to learn Hebrew.
"	Exponi nobis nuper fecistis	Aug. 7, 1610	Bull relating to the doweries of Jewish women.
Urban VIII	Sedes apostolica	April 22, 1625	Jews, heretical, in Portugal.
"	Injuncti nobis	Aug. 20, 1626	Privileges granted to the monastery of catechumens.
"	Cum sicut acceptimus	Oct. 18, 1635	Obligation to feed poor Jews imprisoned for debt.
"	Cum alias pia	March 17, 1636	Synagogues of the Duchies of Ferrara and Urban, to pay a tax of 10 ecus.
Alexander VII	Verbi aeterni	Dec. 1, 1657	Bull relating to rights of neophytes regarding jus gasaga.
"	Ad ea per quae	Nov. 15, 1658	Jus gasaga.

Alexander VII	Ad apostolicae dignitatis	May 23, 1662	Concordat between the college of neophytes and German college.
"	Illius, qui illuminat	March 6, 1663	Privileges favoring the fraternities of neophytes.
Alexander VIII	Animarum salutis	March 30, 1690	Bull relating to the neophytes in Indies
Innocent XII	Ad radicatus submoverendum	Aug. 31, 1692	Abolition of special jurisdiction.
Clement XI	Propagandae per unicum	March 11, 1704	Confirmation and extension of Paul III regarding neophytes
"	Essendoci statuto rappresentato	Jan. 21, 1705	Powers of Vicar of Rome in jurisdiction of catechumens and neophytes.
"	Salvatoris nostri vices	Jan. 2, 1712	Transfer to "Pii Operai" the work of the catechumens.
Innocent XIII	Ex injuncto nobis	Jan. 18, 1724	Prohibits sale of new objects.
Benoit XIII	Nuper, pro parte dilectorum	Jan. 8, 1726	Establishment of doweries for young girl neophytes.
"	Emanavit nuper	Feb. 14, 1727	Necessary conditions for imposing baptism on a Jew.
"	Alias emanarunt	March 21, 1729	Forbidding the sale of new goods.
Benoit XIV	Postremomens,	Feb. 28, 1747	The baptism of Jews.
"	Apostolici Ministerii munus	Sept. 16, 1747	Right of repudiation of neophytes.
"	Singulari Nobis consolidationi	Feb. 9, 1749	Marriages between Jews and Christians

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Name of Pope	Declaration of Bull	Date of Publication	Object of the Bull
Benoi ¹ XIV	Elapso proxime Anno	Feb. 20, 1751	Concerning Jewish heretics
"	Probe te meminisce	Dec. 15, 1751	Baptism of Jewish children.
"	Beatus Andreas ¹	Feb. 22, 1755	Martyrdom of a child by Jews.

(¹) After this pope, nearly all the Bulls are quite general and relate to questions of doctrine; consequently they are not in this category which has been fixed — besides the situation of the Jews in Rome from that time is more or less ruled by decrees and ordinances.

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